10: Schumacher--225 [7] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 133, 311

Hitherto scholars have started with the assumption that the entire eastern coast of Formosa was occupied by a single mountain chain. This is by no means the case, but a large and fertile plain stretches between the two parallel mountain ranges in the east of the island, and sugar-cane and rice are grown on the inner one of the two chains which has been cleared for this purpose.

10: Schumacher--225-226 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 174, 311 Chin-hoan

The scattered location of the cultivated fields belonging to one family insures them to the largest possible degree against damages from rains, insects, plagues, storms which might affect single units of cultivated land.

Furthermore we know that all groups of people who on their own instigation changed to agriculture began work on a few small plots which happened to be most conveniently at hand for them. [226] Our ethnographers can tell us with complete certainty from the traces of all the demarkation lines whether settled tribes or nomads were the first to cultivate the land.

I follow their ideas when I come to the conclusion that the inhabitants of the mountains cannot be the indigenous population of Formosa. Nowadays this idea seems to be gaining some ground with the Japanese explorers and scholars in whose background the Europeans function as counselors and directing forces.

19: Guérin and Bernard-- 558 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 311, 727

Around the savage house are several fields of sweet potatoes, hemp and Aralia papyfera (rice paper plant). At the end of these cultivated lands there is an area with some high grasses, but the passer by avoids it. If you go into this region, you will understand the reason for this repugnance for the green conceals a set of crude wooden shelves which have rows of Chinese heads; they are arranged as if they were in an anatomical museum, and there are always some new ones.

19: Guérin and Bernard--558 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 276, 311

Cereals are harvested by the savages on the slopes or plateaus which are near the dwellings. Fertilizer comes from the ashes of large tree trunks that lie flat on the ground and are burned every year. In the spaces between them you see turnips, a kind of dandelion which is a remedy for intoxication, and tobacco. Although the soil is carefully cultivated by hand, these plants are frail and do not grow close together; they look like the agricultural attempts of a people that is still in its infancy. The rice grains are very large, but that is the only successful crop. The tobacco leaves are stripped from the plant as needed, and are dried in the fire. Several tribes in the south prepare them in the shape of carrots.

22: Wiedfeldt--17 F-5 (1913) 1914 Formosan Aborigines
116, 311, 241, 177 Atayal

They do not select the fertile valleys, [MC: for purposes of cultivation] but the parcels of land which lie on the slopes and are easier to work. Even in the cases in which individual families have taken over from the Chinese the raising of rice, together with the proper tools, they pay no attention to the unfavorable results of experience and avoid the places that are best adapted and that have a good supply of water, for they lack the ability to stay at a piece of work, which is necessary in raising rice.

22: Wiedfeldt--17 [4] F-5 (1913) 1914 Formosan Aborigines
116, 423, 311, 241 Atayal

As long as the family is making use of its plot of ground, their possession of it is protected. As soon as they leave it, which happens after two, or sometimes three crops, because the soil will not produce anything any more, any other family of the clan can take possession of it. This does not generally happen, however, before seven years have passed, and the field has become covered with a luxuriant growth of bushes and trees.

22: Wiedfeldt--17 [5] F-5 (1913) 1914 Formosan Aborigines
116, 241, 461, 311 Atayal

The Atayals have only one crop a year, and they consider the efforts of the Chinese to get two crops a year from the soil as a proof of poor work, because they have to work twice instead of once for their food. The fields are protected against the depredations of antelopes and wild boars mostly by means of a bamboo hedge, which is considered a logical part of the man's work. Corresponding to the rotation of crops, every family has three or four non-contiguous pieces of land.

37: Steere--309 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 415, 311, 313, 241 Chin-hoan

"Their household utensils consist of a Chinese iron pot, and a few gourds and water-tight baskets of rattan for holding water. The light they furnished us was a pine torch. I saw no native pottery among these or other savages of the island. They seem to possess no cultivable valleys, so that they are compelled to cultivate hill sides so steep that we were compelled to use both hands and feet in climbing them. They cut down the timber and let it lie until dry, and then set fire to it, burning off the leaves and small limbs, leaving the trunks and stumps upon the ground. They then build low irregular terraces of the small pieces of slate with which the hills are covered, to keep the soil and crops from washing away. They plant sweet potatoes, and a kind of rice that needs no irrigation, but their principal food is millet. After a couple of years or more of use, they allow the lands to grow up again, the second growth generally being a species of alder. After a few years of rest, the land is again ready to be cleared and planted. Their implements are their knives and sharpened sticks, the very steepness of the land cultivated, rendering it more easily cultivated with such poor tools. A mis-step would often send a hundred pounds of stones and earth sliding down."

37: Steere--310 [3] S-3 (1873-74?) 1875 Formosan Aborigines
116, 342, 592, 311, 427 Chin-hoan

"Their houses are large, grass-covered barracks, made of bamboos and wattles, daubed with mud. The roof is supported by a large central post, and to this are hung the firelocks, bows and arrows, etc., that belong to the four or five families that occupy the house in common. The locality of each family is shown by the fire burning on the ground, and by the low bank of bamboo that serves for a seat and bed. The lands about the lake are rich and easily irrigated, and well fitted for rice; but the Tsui-whan have allowed the Chinese to enter, and these, taking advantage of the savage love for strong drink and feasting, are fast gaining possession of all the lands, and the poor Tsui-whan are becoming serfs of the crafty Chinese."

37: Steere--312-313 S-3 (1873-74?) 1875 Formosan Aborigines
116, 137, 313, 311, 241 Chin-hoan

"The mountains all about the villages of the Kale-whan are almost entirely free from timber, there being only a little in the deep ravines, where it is almost inaccessible. The timber has probably been [313] cut off and sold by the savages to the Pepo-whans. Coarse grass and reeds have spring up, and this, by giving food for annual fires during the dry season, keeps a new growth of timber from springing up. The only timber that we could see, of any extent, was upon a high ridge that showed a few miles to the east and which we supposed must be the water-shed of the island. This timber appeared to be pine, and probably the common Chinese pine which we saw growing farther north. The Kale-whan were cultivating the steep hill-sides, much as the Che-whan of the north, by drawing weeds and bits of slate stone together into little ridges to keep the soil and crops from going down hill with the first rain. Their principal crops were millet and sweet potatoes. They also raised a small species of taro that grows without irrigation, though the large plant cultivated by the Chinese must be continually covered with water. While we were among them, toward the end of February, they were planting their millet. Their agricultural implements are sharpened sticks, some of them two or three pronged, like pitch forks, and some of them shod with iron. Many mango trees just in blossom were scattered over the hills among their little plantations, and had apparently been planted or at least protected by the savages. Their villages were nearly hidden in trees, among them oranges and plantains and betel nut palms, for which latter the savages have a great liking."

40: Kirk--11-12 S-2 (no date) 1941 Formosan Aborigines
116, 311, 177. 31 Japanese

"But the Japanese, above all, are looking for new food supplies. Overpopulated Nippon is anxious to bring the [12] savage-controlled lands of Formosa speedily under cultivation and the Nipponese cannot afford to stand by and wait patiently over the years for the policy of kindness and good will to work its slow way to the hearts and minds of the primitive peoples. It is far better, the rulers think, to gain complete control over the forbidden territory now by force of arms if necessary, and speed up the processes of accommodation and assimilation."

40; Kirk--15 S-2 (no date) 1941 Formosan Aborigines
116, 166, 311, 361, 657, 177.36 Japanese

"The government of Formosa, as a part of ko-min-ka, has adopted a policy of removing the aborigines from their remote mountain homes to small parcels of land on the plains where they can be more easily watched and where they may acquire some skill as tillers of the soil. The agricultural possibilities of the lowlands include rice fields, livestock, sericulture, and sugar cane. Not infrequently, when the authorities have tried to pull a village up by the roots and transplant it at the foot of the mountain, the natives have openly rebelled against their rulers. But the soldiers quickly subdue the ringleaders and continue their policy of 'removals' according to schedule. The government errects huts on the plains, rent free, for the mountain families and prepares rice fields and vegetable plots, which are also free from tax. Free medical care is provided."

40: Kirk--15-16 S-2 (no date) 1941 Formosan Aborigines
116, 241, 311

"Since the savage is in the habit of burning off the grass and then planting the seed, there is constant danger of forests fires in the mountains. The soil is soon exhausted [16] under this rough treatment, and the native then moves to a new area and repeats the process of setting fire to the underbrush and sowing the seed. The Japanese hope to teach the aborigines how to use fertilizers on their new lands and to cultivate one plot or field from season to season."